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Arkansas Baptist State Convention

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The association:
led by leaders of leaders
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May 12, 1983

Arkansas Baptist

NEWSMAGAZINE

ABN photo/Gill



Glenn Hickey, (right) director of missions for Pulaski County Association, visits the bi-vocational pastors in his association responsibilities. Hickey, who recently encouraged Pulaski association bi-vocational pastors to meet monthly, visits here with Harold Chandler, pastor of Plainview Church and credit union manager for Arkansas Electric Cooperative.

New writers for 'Lessons for Living'

Ronald M. Ford, pastor of Central Church in North Little Rock, is the current International Sunday lesson writer. He began writing for ABN readers with the April 30 issue and also wrote for the issue of May 8.

Born in Magnolia, he is a graduate of Ouachita Baptist University and Southern Baptist Theological Seminary. He was previously pastor of Trinity Church in Malvern for three years prior to coming to Central seven years ago. He has been the mode factor of the North Pulaski Association and on the Arkansas Baptist State Convention executive board finance committee.

He and his wife Kay have two sons, Jeremy and Nathan.



Ford

Allen D. Thrasher, pastor of First Church of Booneville, is the new Lessons for Living writer in the Bible Book series, beginning in this issue.

A graduate of Auburn University, he received his doctor of ministry degree from Midwestern Baptist Theological Seminary. He has also been pastor of Forest Park Church in Pine Bluff and associate pastor of Towering Oaks Church in Memphis, Tenn. He has been second vice president of the Arkansas Baptist State Convention and vice chairman of the board of the Arkansas Baptist Foundation.

He and his wife, Sherry, have two children, Ashleigh Dayle and Stephen Allen.



Thrasher

ABN staffer gets six first place awards

Arkansas Baptist Newsmagazine managing editor Betty Kennedy received six first place awards in this year's communications contest among Arkansas Press Women.

Top honors in the statewide competition went to her work in direct mail, for a brochure titled "Survival kit"; page makeup for three examples; original graphics for three examples; and news reporting for an article on the federal court decision on Arkansas' "creation science" law.

First place awards also were received for the 1982 pre-state convention issue and for a four-part series on the drunken driving

problem in Arkansas.

Judges complimented the brochure as being "clever design", and called the pre-convention issue a publication which "shows a consistent level of quality from the first page to the last." The DWI series of articles drew these comments from a judge: "Kennedy uses metaphor, writes succinctly, has a good command of language and explores her subject thoroughly."

The awards were presented at the APW spring meeting April 9. More than 180 examples of the work of journalists and public relations practitioners were entered in the contest.

In this issue

4 Speaking up

Several Arkansas Baptists voice their opinions on different subjects, including an article in the ABN on the problem of pastor termination by churches.

8 Leader of leaders

Pastors and their churches are beneficiaries of the work of the associational directors of missions, who are recognized this week with photos and a word from the State Missions Department about their role in Baptist life.

Gill is accepted in photo group

Millie Gill, ABN staff reporter/photographer, has been accepted as a member of the Photographic Society of America, an international organization of professional photographers.

Membership is obtained upon recommendation of another organization member. The group conducts contests and workshops and publishes a monthly magazine displaying members' work and relating new developments and techniques.

Arkansans appointed HMB offering up,

ATLANTA (BP) — Five percent of the \$25 million goal for the 1983 Annie Armstrong Easter Offering for Home Missions, \$1,276,000, had been received by mid-April, according to Home Mission Board President William C. Tanner.

Tanner, speaking to the executive committee of the agency's board of directors, noted receipts are running three percent ahead of the same period last year.

Also, 32 persons were approved for assignments in 14 states, including two missionaries, four missionary associates and 26 who will receive pastoral aid. Jack and Jacqueline Bettis formerly of Fort Smith, Ark., were named missionary associates.

The Bettises have moved to Oklahoma City. He attended Southwestern Seminary Extension Center and was pastor of Oak Cliff Baptist Church in Ft. Smith, Ark.



May 16-22, has been set aside as Associational Emphasis Week. The association assists in unifying our faith and practice, providing opportunity for fellowship, assisting in the development of new churches and offers training for large numbers of church leaders. Our denomination could not succeed as it has without the association.

It is somewhat difficult to define an association, since it is a volunteer fellowship of Baptist churches and the individual members of these churches. This voluntary cooperation often enables them to do things which no one of them could do alone. The organization is bound together by a common experience with Christ, common doctrine and common needs. The association is dependent upon the cooperating churches for its resources and is responsible to the churches for all of its actions. Yet, it is autonomous in its own sphere of activity, in that no other body is able to give it instructions. It is the denominational unit closest to the churches and, therefore, often reflects the needs and concerns better than any organization in Baptist life.

Baptist historians and theologians have repeatedly affirmed the idea that associations are not composed of churches but of the messengers of the churches. Messengers are elected annually to attend the yearly associational meeting with no instructions or delegated duties being imposed upon them. Yet, in practice, most Baptists think of churches "joining" or "withdrawing" from the association.

Historically, the modern association has its roots in England being a definite part of English Baptist life by the middle of the 17th century. The first known association in America was founded in Philadelphia in 1707.

Although there is no direct reference to the association in the New Testament, the principles of cooperation which function in the association are quite evident. Several references deal with doctrinal problems while others deal with the practical or financial.

Acts 11:1-8 tells of a conference which was held to discuss Peter's visit to the house of Cornelius where several Gentiles had accepted Christ as Saviour. Some Jewish Christians in Jerusalem objected to a Gentile being brought into the church without circumcision. Peter recounted the events and his critics

were satisfied, at least temporarily. The scripture says, "They held their peace, and glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto life'" (Acts 11:18).

Acts 15:1-35 is a lengthy discussion of what is often called "The Jerusalem Conference." The Antioch Church sent messengers to the Jerusalem Church to discuss a matter of doctrine and mission policy. Again the issue was the circumcision of Gentiles. Some maintain, "...Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). It was decided that circumcision is not necessary for salvation. But the incident illustrates the way they reached consensus and their unwillingness to coerce others.

In II Corinthians 9:1-15, Paul relates how a group of churches in Macedonia provided financial assistance for the persecuted and needy Christians in Jerusalem. He was encouraging the Corinthians to follow the example of the Macedonians. Here is an example of cooperation to meet financial need.

Contemporary associations exist because of the need and desire of local churches. No church can fully express or achieve its own nature and mission without an association of churches called by God to perform a common task.

The association provides the best opportunity for training lay leadership. Although modern means of travel and communication make it easier for Baptists to receive training at a state or national level, the fact remains that only the association is able to attract more than a token number of lay representatives from local churches.

As was true in the New Testament era, churches need some method for maintaining doctrinal purity and developing a consensus of practice. The association remains the best forum for sharing experiences and finding answers to practical problems.

The association, also, offers an opportunity for churches to reach beyond their boundaries in local mission endeavors. Stronger churches can assist weaker or needy congregations today, just as they did in the time of Paul.

Associations are vital to the life of Southern Baptists. During the Associational Emphasis Week of May 16-22, pause to thank God for your association and your own director of missions. Healthy associations mean much to the future of our work.

Arkansas Baptist NEWSMAGAZINE

Arkansas' Third largest publication, meeting the information needs of Arkansas Baptists

VOLUME 82 NUMBER 19

J. Everett Sneed, Ph.D. Editor

Betty Kennedy Managing Editor

Erwin L. McDonald, Litt D. Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors: Tommy Robertson, El Dorado, president; Charles Cresser, Carlisle; Lyndon Finney, Little Rock; Leroy French, Fort Smith; Mrs. Jimmie Garner, Thumant; Marie Milligan, Harrison; Hon. Etjane Roy, Little Rock; Lane Strother, Mountain Home; and Jon M. Stubblefield, Magnolia.

Letters to the editor expressing opinions are invited. Letters should be typed double-spaced and must be signed. Letters must not contain more than 350 words and must not defame the character of persons. They must be marked "for publication."

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association.

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The Southern accent

D. Jack Nicholas/President, SBC

New advocates for moral instruction

A few weeks ago I received from the president of the Association of American Colleges a cover letter commending an enclosed publication by The Atlantic Council of the United States entitled "The Teaching of Values and the Successor Generation." I would suspect that this publication was received by every college president in the United States, that it will in time come to the attention of most of the people involved in higher education in this country and may very likely become the basis of a new wave for the inculcation of moral values within the institutions of higher education.

Those who read this column may recall my periodic lamentations concerning the departure of education, particularly higher education, from its moral and ethical roots. One might suspect that I would find great comfort in this new publication and its potential for restoring a value base to contemporary education.

In fact initially, I was. For much of what

the publication says is very appealing, such as the following quotes:

"Free societies cannot survive unless the values upon which they are grounded are fully comprehended and practiced by each generation. But each generation must also transmit those values faithfully . . . to those that are to succeed to leadership and power in their own countries and in the world."

"Cognizant of this reality this Working Group of the Atlantic Council, in its first policy paper pointed to a disturbing uncertainty, and confusion, about the traditional values of Western Democracy in the countries of the Atlantic community."

"The inculcation of the dominant values of a culture has always been intrinsic to the education of youth."

"In contrast, in the last half century the tendency has been to question whether school and college ought to attempt to transmit the classic values of

the Western world or the principles of democracy. . . . A kind of moral neutrality became the posture of many educators."

"More recently, the dangers of value neutrality as an end in itself are being recognized. More educators now regard the transmission of civic values as a serious responsibility at all educational levels."

All of that sounds heartening and encouraging, except for the two words — "civic values". In the next article, I will discuss why it would be a mistake to take hope from this highly significant and potentially very influential paper advocating the restoration of values to education and why it may, in fact, constitute one more devastating blow to those who would like to see traditional morality returned to the classroom.

D. Jack Nicholas is president of Southern Baptist College at Walnut Ridge.

Letters to the editor

Tradition and truth

Today it was revealed to me about people who are believers and are Christians. You will hear them say, "We Christians get our punishment here while we are on earth," but if this were the truth, then our Lord and Saviour going to the cross and suffering for our sins, taking all of our sins on himself, when he was perfect and had never done any sin, his giving his life on the cross and suffering for us was all in vain.

It is just tradition, what we have always been taught, that we as believers must be sick and suffer for every sin we do. If we ask our Lord to forgive us, and blot out our mistakes, and remember them against us no more, then they are forgiven and forgotten. Then we are his sheep and with his spirit in our hearts, loving and helping everyone as Jesus did, we should be rejoicing in the truth, that he loves us today and will hear and answer our prayers when we pray.

The truth about why Jesus gave his life, suffered on the cross, and was brought back alive the third day has been hidden from everyone, but now Jesus is pouring out his spirit on all and that means you and me. So be healed and believe that Jesus came for that purpose, and he never fails. He is the way, the truth and the life, and no one can keep in touch with our heavenly Father, but

by him.

Read the New Testament, study his word. Jesus came to this earth to teach us a way of life, to be healed, to be saved and happy. We are no different today than the ones he talked to back there. To follow him is a victorious way of life. Physical healing has not been taught, but if it was done when Jesus walked this earth, also taught by his disciples he chose to follow him with his work, it should be taught today.

Hebrews 13:8 — Jesus Christ the same yesterday, and today, and forever. — F. W. Finch, Monticello

Responds to termination

I have never responded to a writer's article before, but your "Terminated" article in the April 28 issue was of special interest to me. I interpreted the article as speaking primarily to pastors as being their own worst enemy. However, having been fired myself I may be "somewhat" biased. This is a subject that should be aired, because of the "covered-up" nature of most dismissals. It certainly would be a hot potato. During my grief process I found a series of editorial responses in the *Baptist Program* to be of great help. Let me pass these on to you for future reference. Since both church and pas-

tor may sustain deep and timely wounds, many articles or a series would never really exhaust the subject. If the Lord leads . . . — Name withheld by request

Pay for services

I received a letter from Social Services showing how much they pay for service to children. Arkansas Baptist Family Child Care Services received the following:

1. Group Home at Monticello rate is \$300 a month per child. D.S.S. [Department of Social Services] has 21 foster children as of October, 1982 — that equals \$6,300 per month.

2. Emergency Shelter at Little Rock. [They receive] pay of \$31.00 per day for each child placed by Social Services.

3. Shelter in North Little Rock [Emergency Receiving Home] is paid at \$300 per month.

The Baptist Family and Child Care Services does a good job. But my concern is that we received state and federal money for services that we perform, which gives the government the power to inspect our books and we have to go by their rules.

This letter is only to let every Southern Baptist know that we do accept state and federal money for some of the services we perform. — Tom Collier, Newport

You'll be glad to know . . .

... Of other tremendous growth happenings! Following the phenomenal Sunday School Revival in Pulaski Association, with Leon Kilbreth leading, in which as many as 2,000 overflowed the facilities of Geyer Springs First, other similar experiences have been recorded.



Moore

In Ashley Association they met with the Mt. Olive Church in Crossett, and averaged over 1,000 each night. Then, the churches of Harmony Association met with South Side in Pine Bluff and packed it every night to hear Leon Kilbreth. Simple but thorough promotion, spiritual preparation and a God-anointed man has been the combination, with all hearts focused on reaching people with the gospel of Jesus Christ. God really gets on that kind of agenda. Only the Lord knows what these churches and associations are going to be used of God to do! How I praise God for you and for him choosing to so bless you!

... Twenty-six associations bring leaders for growth thrust emphasis. Central Church in North Little Rock, provided wonderful facilities for this meeting of Directors of Missions and associational officers. Our directors of missions worked hard to have their associational staff complete for this special training. The Lord blessed as we shared in preparation for leading our churches to more effective ministries. The link between our state and Southern Baptist Convention ministries and the churches goes through the associations. We would be unbelievably hobbled in our efforts without these leaders who are closer to the churches. The directors of missions are like transformers between an electric generating plant and a home. The transformer helps make all that is available, useable at the home with current that is compatible with its appliances. Thank God for our associational workers who work constantly to assist our churches. Theirs is a great calling! Thank you, too, for helping us at the Baptist Building.

Don Moore is executive secretary/treasurer of the Arkansas Baptist State Convention.

Seniors give scholarship

Geneva Carpenter Weiler, of Elkins, treasurer of the Midwestern Baptist Theological Seminary 1983 graduating class, was among the students who voted to endow a scholarship gift to the school.

Beginning next fall, the \$500 scholarship will be awarded to a seminary senior.



Food and fellowship

Virginia Kirk and Jane Purtle

Relinquishment and impossible pie

"Whoever tries to save his own life will lose it; whoever loses his life will save it"
Luke 17:33.

Impossible pie is easy to prepare because, unlike other pies that are made in steps, you simply mix all the ingredients together and pour into a buttered pie pan. The key to impossible pie is faith — faith that it will have a crust and will be a pie.

In the Christian life there are many impossibilities. One of the most impossible is relinquishment. It comes by throwing everything in the pot and trusting that you'll come out with a pie. You never know when you give up trying to run your own life, trying to convert your child, or trying to overcome your besetting sin whether you'll come out with a pie. You believe and trust that God will bring it to pass; it's not impossible for him, as it is for you, but it may take a long time. Relinquishing your hold on your life, giving up control of all the pieces, comes slowly.

The final stage is relinquishment of your own self to death, and faith in the resurrection. You lose your life to gain it. You do this little by little — giving up material things, children, friends, spouse, home. One could say that life is a process of making impossible pies and trusting the result to God.

Try these recipes and see how easy and tasty they are. When you make an impossible pie, be reminded that God does the impossible if you relinquish yourself to him.

Impossible Mexican Pie

- | | |
|-------------------------|---|
| 1 pound ground beef | 2 tablespoons green chilies (adjust amount to fit your taste) |
| ½ cup chopped onion | 1 cup shredded cheddar cheese |
| 1 tablespoon flour | ¼ cup milk |
| 1 teaspoon chili powder | 1 ½ teaspoon cumin |
| 1 teaspoon cumin | ¾ cup milk |
| 1 cup tomato sauce | 3 eggs |

Grease 9 inch pie pan. Cook and stir ground beef and onion until brown. Drain off grease. Stir in flour, seasonings, and tomato sauce. Spread mixture in pie pan. Sprinkle with chilies, cheese. Beat remaining ingredients until smooth. Pour into pie pan. Bake at 375 degrees until golden brown, 25-30 minutes. Let stand 5 minutes before cutting.

Impossible Pumpkin Pie

- | | |
|------------------------------|---------------------------------|
| ¾ cup sugar | 2 eggs |
| ½ cup biscuit mix | 1 16 oz. can pumpkin |
| 2 tablespoons margarine | 2 ½ teaspoons pumpkin pie spice |
| 1 13 oz. can evaporated milk | 1 teaspoon vanilla |

Grease 9 inch pie pan. Beat all ingredients until smooth. Pour into pie pan. Bake at 350 degrees until knife inserted in center comes out clean, 50-55 minutes.

Virginia Kirk, professor emerita at Arkansas College, is a member of Batesville First Church. Jane Purtle is on the staff of Christian Counseling and Teaching Center in Syria, Virginia. They have enjoyed cooking together for several years.

missionary notes

Mr. and Mrs. Claud R. Bumpus, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa Postal 950, 20001 Rio de Janeiro RJ, Brazil). They are natives of Arkansas. He was born in Sherrill and grew up in Almyra. She is the former Frances Beindorf of Simpson. They were appointed by the Foreign Mission Board in 1953.

Mr. and Mrs. David A. Ford, missionaries to Argentina, have arrived in the States for furlough (address: Box 77, Eugene, Mo. 65032). A native of Missouri, he was born in Jeffer-

son City and grew up in Eugene. The former Janene Wilson, she was born in West Helena, and also lived in Arkadelphia, and Jefferson City, Mo., while growing up. They were appointed by the Foreign Mission Board in 1978.

Mr. and Mrs. Michael J. Hull, Baptist representatives to Mexico, have arrived in the States for furlough (address: P.O. Box 204, Elkins, 72727). He is a native of Chula Vista, Calif. The former Bonnie Eby, she was born in Petoskey, Mich., and lived in California as a teenager.

Missions education activities: (clockwise from right) Neal Guthrie (right) with program personnel from recent RA banquet, aspiring pitcher at RA field events, Sarah Clinton meets clown, Angus Emerson demonstrates summer youth games, Guthrie talks with Steve Daily, an Alaska mission volunteer; RA trackmeet, RA's parade through downtown Little Rock, Patsy Davidson, furloughing missionary, shares mission experience, Arkansas Acteens held their encounters at Arkansas college campuses.



ABN photo/Steve



ABN photo/Gail



ABN photo/Gail



ABN photo/Gail



ABN photo/Jones



ABN photo/Mike Gail

Arkansas all over

people

by Millie Gill/ABN staff writer

Laddie W. Hixson began serving as pastor of Hampton First Church May 1.

G.B. Dickerson died April 23 in Smackover at age 90. He was a charter member and deacon of Maple Avenue Church who was actively involved until 1955.

Kenny Hickman is serving as youth director at Maple Avenue Church in Smackover. A native of El Dorado, he is a senior at Ouachita Baptist University.

Arthur Nalley has resigned as pastor of Hindsville First Church.

Larry Lashley has resigned as pastor of the Elmdale Church in Springdale to become pastor of the Shloh Church in Muskogee, Okla.

Michael Fisher is serving as pastor of the Raynor Grove Church. A native of Hazen, he is a student at Mid-America Seminary. He is married to the former Rosanne Huggins. They have two children, Amy and Matt.

Jack Riley has resigned as pastor of Russellville First Church, effective May 22 to become pastor of the First Church of San Saba, Texas.

George W. Tucker of Rosie died April 20 at age 99. He had been a member of Rosie Church since 1909. Survivors include two sons, seven daughters, 31 grandchildren, 77 great grandchildren and 24 great-great grandchildren.

Lannie W. Smith has resigned as pastor of the Humphrey Church to become pastor of the Sulphur Springs Church in Pine Bluff. He is married to the former Frances Byrd of Pine Bluff. They are parents of a recently adopted son, Joshua David, age two.

Steve Davis joined the staff of Bryant First Southern Church May 1, serving as director of youth ministries. He came there from the staff of the Arkansas Baptist Home For Children at Monticello. He is a graduate of Southwestern Baptist University in Bolivar, Mo., with degrees in church recreation, sociology and counseling.

Alwyn Coleman is serving as pastor of the Strawberry Church in Independence Association, coming there from Newark.

Hal Gallop is serving as interim pastor of the Newark Church.

briefly

Harvey's Chapel at Hot Springs ordained Mike Sparks to the ministry April 24 with pastor Marvin James delivering the charge to the church. Others assisting were Clytee Harness and Gene Anderson.

Millicreek Church at Hot Springs has launched a Children's Church program under the direction of Frank Pheneger. He is being assisted by Loveda Johnson and Jeanie Newcomb.

Central Church in Marked Tree recently held a revival that resulted in 14 professions of faith, according to pastor Bill Martin. Dennis Duncan, evangelist and Chris Smith, music director, were leaders.

Ravenden Springs First Church honored senior deacons William L. Davis and James V. Looney April 10. They received certificates of recognition for 57 years of service.

Dumas First Church Adult singles department has organized a council to look for ways the church can meet both the spiritual and physical needs of department members.

Conway Second Church will celebrate its 63rd anniversary May 22 with activities including a potluck luncheon and an afternoon of gospel singing. John Finn, director of the Christian Civic Founda-

tion of Arkansas Inc., will be guest speaker. Curtis Coleman of the Paul Jackson Evangelistic Association in Little Rock will be featured soloist.

Humphrey Church will observe its 80th anniversary June 5 with a potluck luncheon and an afternoon of singing. Arkansas Baptists State Convention Executive Secretary Don Moore will be guest speaker. Special music will be provided by Lester Pool of DeWitt.

Desha First Church was in a revival March 20-25 that resulted in 10 professions of faith. Randy Maxwell was evangelist and Terrell Wallace was music director.

Alma First Church held deacon ordination services March 13 for David Robertson and James Quince Teague. Moderator was George Domeser, director of missions for Clear Creek Association. Clerk was Harlan Stanley. Candidates were presented by Roy Taylor. A. C. Vincent led the questioning of the candidates, Ira Upton, Pastor of Vine Prairie Church gave the Ordination Prayer. Special music was brought by the Harmony Four with the message and charge being given by Foster Dillard. Jack Brown presented the gifts and Jerry Satterfield, pastor of Alma First presented the certificates. Dale Owen gave the benediction.



ABN photo/Gill



ABN photo/Jones



ABN photo/Gill

Let it be fully understood that no leadership role in church and denominational life is more important than that of the local pastor. No church will ever rise above the challenge and goals that he keeps before his people.

At the same time, however, it must be acknowledged that the pastor also needs a "pastor" at times and in Southern Baptist life he has one. The associational director of missions fills this role and several others. He sometimes carries a heavy load as a "pastor" to pastors and a "leader of leaders". He has a major role as coordinator of associational programs. His supervisory role assures a greater continuity to associational programming.

As a leader in the association, the "missionary", as he is still often called, will also foster and promote the "family" relationship of the member churches. Any church which isolates itself from associational activities is the loser.

The associational director of missions is also looked upon as an "information bureau" for the total state and Southern Baptist Convention program entities. He must know a little about a lot of things in his leadership role.

If you are a pastor or a leader in your local association why not find ways to show your director of missions that you appreciate him and what he does. One of these might be to give strong financial support to the associational budget. This one act alone would say much about how you appreciate and respect your "leader of leaders".

Marvin Reynolds
Black River
1982



Ferrell Morgan
Concord
1982



William Kreis
Faulkner
1982



Harold Gateley
Washington-
Madison
1982



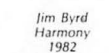
Ed Powers
White River
1982



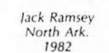
Glenn Hickey
Pulaski
1982



Carroll Caldwell
Southwest
1982



Jim Byrd
Harmony
1982



Jack Ramsey
North Ark.
1982



J. Barrentine
Ouachita
1982



John H. Colbert
Current-Gains
1983



James Cannon
Little River
1983



Lester Nixon
North Central
1983

Director of missions is a 'leader of leaders'

Thomas Lindley
Dardanelle-
Russellville



Carl Fawcett
Ark. Valley

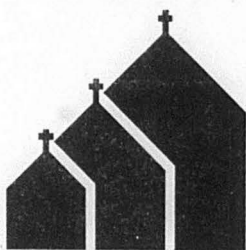
Norman Lewis
Ashley



Raymond Reed
Bartholemew



Bedford Jackson
Benton Co.



THE ASSOCIATION
A FAMILY OF CHURCHES

**ASSOCIATIONAL
EMPHASIS WEEK**
MAY 16-22, 1983



Johnny Darr
Buckner



Carl Bunch
Caddo River



L. Bert Edwards
Calvary

Don Williams
Carey



W. T. Byrum
Caroline



Carl Overton
Central



G. Domerese
Clear Creek



J. D. Passmore
Independence



T. Robertson
Liberty



David Miller
Little Red River



Refus Caldwell
Conway-Perry



Thomas Darter
Delta



Gene Ellis
Garland



Carroll Gibson
Greene Co.



Henry G. West
Mississippi



Harold Ray
Mt. Zion



Charles Conner
Red River



Manuel Macks
Rocky Bayou



Robert Tucker
Tri-County



Jimmie Garner
Trinity

Harmony in the song of the gospel is the goal for Church Music Department

by Betty J. Kennedy

Equipping others to "let the song go 'round the world" is the work of the Arkansas Baptist State Convention's Church Music Department. At least, they hope to train Arkansians in using music to spread the gospel message in this corner of the world.

Ervin Keathley, as director, and Glen Ennes, his associate, work to help Arkansas churches do a better job of singing that song. With the aid of Peggy Pearson, secretary plus children's choir and keyboard resource person, the department helps music leaders in local churches.

A three-woman central training team, 12 keyboard specialists and eight district directors are resources for a whole association of churches or an individual leader in one church.

Helping churches includes conducting clinics for children's choir leaders, lending copies of music, providing training for part-time leaders and loaning two video tapes that teach ringing techniques for a handbell choir. While department personnel offer guidance themselves as much as time permits, they also depend on their volunteers to cover the needs of the many churches who request help.

Keathley explains that churches with part-time and volunteer music leaders far outnumber those with full-time music staff, so department personnel have plenty of requests for help with the basic music techniques.

But this does not mean they do not have an interest in the full-time staff person and larger churches with more varied music programs. Ennes finds a need for his help by churches using orchestral instruments for worship services.

Individuals and their contributions to a church's music are also a focus of training efforts. Instrumentalists and vocal musicians can sharpen their skills at camps in the summer and festivals at other times during the year. And, individuals and groups get a chance to perform and are critiqued at a

state-wide tourment in May.

Help for the total music program will be available to small churches this summer as two music missionaries spend a week teaching music theory, training leaders and directing choral activities, plus giving individual instruction.

Church Music has the resources and wants to share them with Arkansas Baptist churches so that their music can be the best possible gospel message and worship vehicle. All the churches need to do is to tell the department what they need, Keathley explains.



Offering help where it is needed, Ervin Keathley assists Joan Blann of Hot Springs with her microphone as she gets ready to lead a rehearsal at her 1983 youth choir festival.

ABN photo/Gail

Church secretaries seek recognition

NASHVILLE (BP) — Southern Baptist church secretaries, in a move to achieve professional recognition, voted in the Second National Conference for Church Secretaries to move toward a national church secretaries organization.

Membership in the organization likely will include secretaries in local churches,

associations, state convention offices and denominational agencies.

Almost 700 secretaries from 30 states attended the conference at the Southern Baptist Sunday School Board. Lucy Hoskins, consultant in the board's church administration department, and conference director said good attendance at the conference and

the desire for a national organization indicate the level of interest by Southern Baptist secretaries to improve personally and professionally.

The proposed organization would be in addition to state and local secretaries' associations which already offer local contact and training opportunities.

International Riot in Ephesus

by Ronald M. Ford, Central Church, North Little Rock

Basic passage: Acts 19:23-29; 35-40

Central truth: The gospel "way" continues to break through cultural, religious and economic barriers.

Paul's third journey now takes him to Ephesus from Antioch where he would work for a period of more than two years. The events in Paul's life now begin to gradually turn toward Rome.

In Ephesus, Paul encounters the followers of Artemis. Her temple in Ephesus was one of the seven wonders of the ancient world. In that temple was a sacred meteorite or image believed to have fallen from the sky. Artemis was a divinity of fertility portrayed as a simple figure covered with breasts. Demetrius, a silversmith, was most threatened because of the silver shrines he and others made and sold. A great riot ensued in the theater and violence would have ruled the day had it not been for the town clerk who quieted the crowd.

1. The great stir of "the Way" (23). Christianity was called "the Way" (see 9:2; 19:24; 22) Certainly it is "the Way" to God. It is "the Way" to peace and contentment. It is "the Way" to heaven. What a change is brought in a life following "the Way." The world offers many "ways" to live. Christianity has "the Way."

2. The mighty spread of the gospel (26). The followers of Christ have grown rapidly as Christianity moves out to the Gentiles. Do not minimize the growth potential of the church.

3. The economic impact of the gospel (25). "From this business we have our wealth." One of the greatest conflicts ever to arise is the conflict between Christ and the pocketbook. The Christian message will at times challenge the means of livelihood of people within the community. When economic threat enters in there will arise "no little stir concerning "the Way."

The gospel still breaks through barriers in its way.

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Life and work What cost salvation?

by Al Sparkman, First Church of Crossett

Basic passage: Isaiah 52:13 to 53:12

Focal passages: Isaiah 53:3-7, 10-12

Central truth: The redeemed of the Lord must understand salvation as the gracious gift of a compassionate, merciful God, given free when man believes and receives it by repentance and faith. But at the same time the saved must be aware of and grateful for the great cost of salvation in the heart of our holy God and to the one who was his instrument of salvation.

In this fourth servant song, found in Isaiah 52:13 to 53:12, there is found a most explicit description of the saviour of men. It is unmistakable that God is here describing the ministry of the Messiah, Jesus Christ, God's son. Although scholars of the ages have seen parallels also with the servant role of Israel and of the church, certainly applicable to discover the humble, loving spirit of any true servant of God, the truest intention of this passage is to reveal the unbelievable love and humility of Jesus Christ in giving his life as a ransom for many. Three thoughts may help us to apply this to our lives today.

1. The victor is not always the hero of the crowd. For Christ, this was imminently true as he experienced the hurrahs of Sunday collapse into the hatred of Friday. "Despised and rejected of man; a man of sorrows and acquainted with grief; and we hid as it were our faces from him," (Isaiah 53:3). It was true of Christ, as it is true today. Often the victories that truly count are unpopular with the masses. That one who is not willing to pay the price of rejection may never be the victor of any significant battle.

2. The victor is not the one who only pays his due. Beginning with verse 4 of Isaiah 53 the passage makes it clear that the servant's sufferings and death were not in payment for his own sin, but for ours. The New Testament makes clear that deserved punishment is not worthy of praise, but that God's servant who suffers for others in willingness and love is worthy of great reward. Could anyone count the glory our saviour has earned?

3. The victor will rejoice in the fruit of his victory. In verses 10-12, it is clearly stated that the servant who suffers for the salvation of others will be satisfied (v 11) and will be given a portion of the great (v 12). So our Christ has a "name that is above every name" and rules an "everlasting kingdom," which he promises to share with every victor who takes up his cross to follow him.

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Bible Book Series Solomon's turning from God brings judgement.

by Allen D. Thrasher, First Church of Booneville

Focal passage: I Kings 11:4-7, 11-12, 14, 23, 28-31

Central truth: The Lord God judges his servants who turn to false gods.

God has always demanded complete loyalty from his people. The first two of the Ten Commandments (Exod. 20:3-6), which formed the basis of Israel's law, make this perfectly clear.

God is no respecter of persons: he judges powerful and popular kings as well as common and unpopular men. God is holy and just and must punish sin. He breaks those who break his commandments.

Solomon's downfall came when he "turned away his heart after other gods" (v 4). He "went not fully after the Lord" (v 6), and God judged his disloyalty. This is the formula for downfall and destruction: turning to false gods and turning away from the Lord God. Christian conversion requires just the opposite: that we turn from false gods and sinful, self interests and turn fully to God and his will for our lives.

God's full judgement on sin is always certain; but it is not always quick in coming. An unknown poet wrote: "The mills of time grind slowly, but they grind exceedingly fine." God's full judgement on Solomon's sin came not in his reign, but in the reign of his son Rehoboam; God took the major part of Rehoboam's kingdom and gave it to his rival, Jeroboam.

The scripture notes that God's forbearance with Solomon was on behalf of his father, David. God is faithful in keeping his promises to us, even when we are unfaithful to him.

God works through men to accomplish his purpose, even in executing his judgements. We should carefully and reverently look for the judgements of God in current day warfare. Recognition of God's hand in the affairs of men — whether in blessing or judgement — serves to promote faith in God.

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Your state convention at work

Christian Life Council

Mule and ox principles

Christian psychologist Wayne Oates tells of a western North Carolina hill pastor who related how years ago he received \$15 per Sunday at his first pastorate. Eight dollars of that was spent each week renting a mule to transport him to the church.

After a few months, he submitted his resignation with the strong recommendation they call the mule, since it was getting the larger portion of the salary. The church got the point! He (the preacher) agreed to stay on with the provision he be permitted to immediately preach a series of stewardship messages.

Relationships between pastors, church staffs and congregations should be thoroughly Christian. For real mutual effectiveness in carrying out the Great Commission, they must provide adequately for each other. The congregation must not abide by the "mule principle" in taking care of those who are dependent on its generosity. The "ox principle" (1 Cor. 9:9) is much preferred. "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"

Pastors and church staffs are servants; never hirelings. God calls them for service. Local churches should think of adequate compensation as an important means of expressing love and appreciation for long hours, skills and often difficult service. Comparable hours, skills, etc. in the secular job market often pay much more. The religious worker isn't in the work for the money, but it is fair to expect God's people to provide adequate compensation.

By the way, the "mule and ox principles" are applied to other callings and professions. This, too, is a part of Christian living. — **Bob Parker, director**

Family and Child Care

Child abuse a reality

Child abuse is a shocking reality in our society today. It is hard for us to believe that anyone would harm a child; however, we are reminded daily by requests for help of the desperate needs of many children in our state.

In an adjoining state, a select committee on child abuse and neglect describes the following nine faces of child abuse:

- Small babies who have been tortured and killed;
- The parent who explodes under stress and "disciplines" a child too severely;
- The teenager who flees from abuse in the home;
- The young daughter who has become a surrogate wife to her father;
- The young child befriended and seduced by the sexual pervert;
- The child lost for years in the foster care system, neither permitted to return home or be adopted;
- The young child returned to a dangerous home situation by an uninformed judge;
- The neglected child left alone for hours in a locked house or car, malnourished and eventually starved;
- The abused child who becomes the abuser;

Arkansas Baptist Family and Child Care is responding to these needs on a daily basis. We want to work to become even more responsive to these tender needs of children.

As Christians, we must reach out and minister; children deserve it, need dictates it, and, most important, Christ commanded it. — **Johnny Biggs, executive director, Arkansas Baptist Family and Child Care Services.**

Siloam Springs

Assembly improvements

Those in attendance at the Arkansas Baptist Assembly at Siloam Springs have in recent years enjoyed improvements of buildings and grounds. This year will be no exception.

The old black walnut tree that extended up the front porch of the dining hall is now 30 feet inside the dining hall. That's right. The same tree, root system, trunk, limbs, leaves and walnuts, all of it, is 30 feet inside the dining hall. One little boy asked how in the world Gene (Devor) got it there. Gene simply answered that it wasn't easy.

Really, we have added a 30 foot extension to the front of the building. Not only that, but the ceiling has been lowered, all walls insulated and enclosed with windows. New siding both inside and out has been applied. There will be the same good food in the hamburger line, hot meal line and salad bar line. And, you'll like the improved effectiveness of the air conditioning.

Also, the children's tabernacle has been enlarged and improved with a new platform and an upgraded P.A. system.

Last year, the large tabernacle was enclosed and insulated. This year, a new P.A. system was installed. You who attend will also enjoy a new face on both the business office and improvements of the Snack Shack. Adults will enjoy an enclosed air conditioned Bible teaching pavilion. Carpet has been installed in all family units.

Seven weeks of assembly await the Arkansas Baptists and others. Attend if you can; you will be glad you did.

The aim of it all? That is not different — the aim or purpose is Bible study, evangelism, recreation and fellowship.

Come on, eat lunch inside under the old black walnut tree. — **Lawson Hatfield**



Hatfield

Stewardship Department

Cooperative Program giving: good habit

Good habits, like bad ones, are difficult to break once they are established. Once a church establishes a good pattern of giving to world missions through the Cooperative Program, it is likely to continue.

Of the 10 churches which gave the highest percentage of their undesignated receipts in 1982, nine were in the same category in 1977. The percentages were based on Cooperative Program gifts reported in the convention's business office divided by the church's undesignated receipts.

The 1982 list includes Sparkman First, Fulton, Almyra First, Maple Avenue in Smackover, Hazen First, Crossett First, Gentry First, Des Arc First, Stephens First and Hartford First.

Churches that share a high percentage of their receipts through the Cooperative Program usually set long-range giving goals. The percentage is increased each year until the goal is attained. Some churches in Arkansas have projected a 50-50 goal with half of all budget receipts going for associational missions and Cooperative Program ministries.

The goal is worthy, for the Arkansas Baptist State Convention is committed to increasing its percentage each year for Southern Baptist Convention causes. — **James Walker, director.**

Your state convention at work

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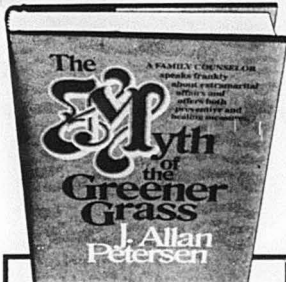
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Oklahoma body against women's ordination

by Bob Mathews

OKLAHOMA CITY (BP) — The executive board of Capital Baptist Association in Oklahoma City took another stand against the ordination of women as deacons or ministers April 18 after minutes earlier approving a report which said the association has no authority over any church and a church that ordains women is not in violation of the association's constitution.

The committee's report came as a result of a February resolution passed by the executive board calling for a study of ordination of women as it relates to the association's constitution.

The February action was in reaction to a vote by First Church of Oklahoma to end its bylaws to allow the ordi-

— The only constitutional authority of an association in its relationship with a church is in determining its own (the association's) membership (The committee report noted the association is composed of messengers from churches which have adopted the Baptist Faith and Message and this statement does not address the subject of ordination at all).

— The committee concluded more specific doctrinal requirements should not be set forth in the association's constitution.

The study committee noted the present constitution already gives the association authority to determine its relationship with any church believed to be in error in faith or practice. It cited a statement, "The association reserves the right to determine its own membership, to refuse to seat messengers from churches that may become corrupt in faith or practices."

The time for determining membership is only at the annual meeting, the committee report added.

Hugo Lindquist, pastor of Bethel Church in Oklahoma City, objected to the committee's report and said if the executive board approved it, the media would interpret the action as favoring the ordination of wom-

en. He moved to table the report in its entirety but the motion failed with only eight people voted in favor out of about 60 ministers and visitors attending.

Next, Lindquist made a substitute motion which prompted several minutes of discussion and parliamentary wrangling. The result was the approval of the study committee's report with only one dissenting vote (Lindquist's).

"We need to say again what we said earlier in the February resolution," Lindquist maintained. "If we don't, the media will say we favor the ordaining of women."

He then moved that "our associational board go on record as follows: First, we believe the Bible does not authorize the ordination of women, and, second, any church who is a member of our association that ordains women be informed that such action is not true to the scriptures and does not agree with our doctrinal position."

That motion passed with seven opposed. Ernie Perkins, director of missions, noted six former state convention presidents were present and took part in the executive board meeting. "I am pleased with our action. I feel that a good spirit was expressed by those taking part in today's actions," he said.

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nation of women as deacons. The church has not yet ordained a woman. Its annual deacon election will take place this fall.

The study committee's report, presented by retired pastor Robert S. Scales, a former state convention president, contained four conclusions:

— The committee had no assignment or responsibility or prerogative to rule or report on the rightness or wrongness of the ordination of women;

— Neither the committee nor the association can exercise any authority over a church and cannot interfere with the autonomy of a local church;

Spiritual awakening is forecast

by Patti Stephenson

ATLANTA (BP) — Record-breaking attendance, outbreaks of revival, renewed interest and commitment to communicating the gospel — these highlights of recent state evangelism conferences may herald the coming of a "major evangelical awakening in America," according to Robert Hamblin. Home.Mission Board evangelism vice president.

"While we're debating the Bible, most Baptists are interested in hearing what the Bible says and doing it," Hamblin noted. Evangelism meetings are focusing on "how-tos" as well as the typical inspirational format, he said. "What we've seen means we need to do a better job of presenting the means of evangelizing."

Glenn Sheppard, the HMB's special assistant in spiritual awakening, said, "We've heard people calling for programs anointed of God rather than methodological machinery to build institutions" and pastors are exhibiting a "more positive and open attitude toward implementing a prayer strategy for spiritual awakening." He predicted, "We're on the brink of real revival — not just emotional, but a movement of real depth."

The HMB leaders attributed the interest in revival to a "sense of desperation" among Americans. "People feel circumstances have gotten out of control and

realize God must intervene in society," Hamblin explained.

When Southern Baptists understand the critical world situation, "they want to know more about how to reach the lost," observed Joe Ford, associate vice president of HMB evangelism.

Other major awakenings have occurred in the late 1950s, and again in the early '70s when the "Jesus Movement" stormed the nation. "Other great revivals have had a great impact on our cities and we hope this one will, too," Hamblin said.

The budding sense of revival within Southern Baptist ranks will result in "greater personal involvement of pastors and laypeople in such personal witnessing," Hamblin noted, with corresponding increases in the number of persons won to Christ.

Sheppard concluded, "We define revival not just as a meeting but as an invasion of God. We think God is responding to our prayers."

Nativity in court

WASHINGTON (BP) — The Supreme Court announced April 19 it will decide if local governments may erect Christmas nativity scenes without violating the constitutional principle of separation of church and state.